GB 6156

Christian Loyalty REVIVED,

In a

SERMON

Preached at

Temple-Combe

in *Somersetshire*, on the 26 of *Novemb.* 1693.

Being a Day appointed by Authority for rendring Thanks and Praise to Almighty God for his Merciful Preservation of our Gracious King WILLIAM, &c.

By *John Sprint* Minister of the Gospel.

The this sermon is loyall, yet the Author seems a dissenter v. page of it No. 27.

LONDON,

Printed for *Jonathan Robinson* at the *Golden Lion* in St. *Paul's* Church-Yard. 1694.

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Errata disturbing the sens.

ADvertisement, page 2. l. 6. r. 17, l. 11. r. 2 *Tim*, p. 2. l. 36. r. *Which words contain these three Parts*, p. 3. l. 11. r. *Cleanness*, l. 17 r. *Asseveration*, l. 19. r. *Relativ*, p 5. l. 1. r. *come*, l. 29. r. *prudent*, l. 37. r. ἀνδρῶν, p. 6. l. 8. r. *Pythagorean*, l. 12. r. *Colis*, p. 7. l. 2. r. *in*, l. 9. r. *Adoption*, p. 8 l. 20 r. *from*, l. 38. r. *more*, p. 9. l. 11. r. πάντες, and r. ὀργίζεσθε, p. 14. l. 17. r. *as*, p. 15. l. 8. r. *put*, p. 16. l. 3. r. *Intimation*, p. 18. l. 6. r. *means sufficient* p. 19. l. 7. r. *scene*, l. 34. r. *unto*, p. 27. l. 24. r. *Suspisions*.

To the Right Honourable

Sir WILLIAM ASHHURST Kt.

Lord Mayor of the City of

LONDON.

My Lord,

THE *hopes of gaining ſome Proſelytes to Loyalty, hath emboldened me to Dedicate this Sermon to your Lordſhip, as being the propereſt method I could take for it; for what the Maſters of Morality have obſerved concerning Virtue in general,* viz. Iter ad Virtutem longum per præcepta, per exempla breve, *is certainly applicable to this Political Virtue of Loyalty in particular; and therefore whilſt in my Sermon I have as in a Map deſcribed the way that leads to it, I was willing alſo to tell thoſe who were perſwadable to travel in that Road where they might meet with one, who by his exemplary practice might be a ſure Guide to conduct them*

in it; and that your Lordſhip was the fitteſt perſon I could propoſe in this caſe, I am fully convinced, as having had the opportunity of being four years together a Domeſtick Witneſs of your Lordſhips Loyalty, eſpecially of that ſo ſignal an Inſtance of it, your Lordſhips Moderation; in that juſt and deſerved Character that was given of that Renowned (and now Bleſſed) Alderman Aſhhurſt, *your Lordſhips Honoured Father, I have, amongſt many of thoſe Excellent Qualifications that are there enumerated, particularly obſerv'd the Account that is there given of his Charity and Moderation towards perſons of different Opinions; and it is this; 'While Men were guilty 'of no damning Hereſie or Sin, but held all great 'and neceſſary Truths in love, and Holineſs 'and Righteouſneſs of Life, he made little diffe-'rence in his Reſpects and Love. A ſerious godly Independant, Presbyterian or Epiſcopal Chri-'ſtian, was truly lov'd and honour'd by him. In-'deed he loved not Church Tyranny, nor Hypo-'critical Images of Religion on one hand, nor 'Confuſion on the other, but the Primitive Spirit 'of Serioufneſs, Purity and Charity, he valued 'in all. A differing tolerable Opinion never 'clouded the Glory of ſincere Chriſtianity in his 'Eye. He was of no Sect, and he was againſt*

'Sects

'*Sects as such, being of a truly Catholick Spirit.* (a) *Your Lordships temper and practice hath been so conformable to this part of that Excellent Character, that amongst the number of persons which resorted to your Lordships House, though many of them were of different Perswasions, yet I never observed any to complain of your Lordships being partial in your Respects toward them, unless it were those who by their rigid Censuring, and uncharitable Condemning of others, had rais'd a frown in your Lordships Brow. Were all Subjects of this excellent Temper, how greatly would the King be honoured by them, and how quickly would all those flames of Contention expire and die for want of Fewel, which now, alas, daily encrease amongst us, and seem to threaten both our Church and State with a dreadful Conflagration, and all by their means, who are such little narrow Soul'd Creatures, that they cannot find in their hearts to be civil, I had almost said honest to any but to those of their own dear Party, who are (as one prettily represents such* 'sort of men) *the Hedg-Hogs of Conversation,* 'which roul and lap themselves in their own soft 'Down, and turn their Bristles to all the World 'besides,* (b) *or (as the same Author there adds)* 'like that Monkey in the Story, that when the

or rather Monk

'Abbyes

(a) *Vide* Mr. *Baxter's* Sermon Preached at his Funeral. Page 42, 43.

(b) *Herles Tripos*, part. 1. p. 21.

'Abbyes were going down, and he had gotten his 'Pension for his Life, stroakt his Bell, and cried, 'Modo hic sit bene; if it went well there, 'twas well enough; nay, they are of such an inflexible and un-ielding Temper, that rather than they will part with their Hay and Stubble, they will suffer loss and be saved themselves, even so as by fire.

My Lord, these are spots in our Assemblies, they reproach our Religion, and dishonour our King; and if by proposing your Lordships most imitable Example, and by publishing of this Discourse, any of them of either Party may be brought to a better Temper, and be prevailed with to be better Christians, and more Loyal Subjects in this or any other respect; I am perswaded your Lordship will overlook the boldness of the Attempt, and vouchsafe me the liberty of subscribing my self,

My Lord;

Your Lordships

Most Humble and most Obedient Servant,

J. Sprint.

Stalbridge in *Dorsetshire, Decemb.* 2. 1693.

Christian Loyalty Reviv'd.

1 Peter cap. 2. ver. 17. in Fine.

— *Honour the King.*

THE Duty which our Apostle here enjoyns Christians to perform, I shall endeavour to explain in the latter part of my Discourse. The Subject of our present Enquiry will be, whom 'tis the Apostle designs should be the Object of this Honour, and here it will contribute much to our satisfaction in the case, if we consider that those Christianized *Hebrews* to whom he writ were scattered up and down in those Provinces which were subject to the *Roman* Government, and in *Cæsar's Dominion*; by which it is evident that the sense and meaning of St. *Peter* here is, honour *Cæsar*, or the *Roman Emperor*, whose Subjects they then were. And the reason why he stiles him (τὸν Βασιλέα) the King, not *Cæsar* or Emperor, may be either,

1. Because it was usual for the *Jews* (*a*) and *Greeks* too (*b*) (in whose Language this Epistle was written) to call *Cæsar* or the Emperor, King.

(*a*) Joh. 19. 15 Acts 17. 7.
(*b*) *Theodoretus Caracallam Regem* vocat. Ἡ πέμπτε ἔκδοσις ἐν πίθοις εὑρέθη ὀπὶ καρακάλλου τοῦ Βασιλέως ἐν Ἱερικῷ, i. e. *Quinta Editio* (*scil. Græc. Bibliorum*) *in doliis reperta est sub Caracalla Imperatore in Urbe Hiericho. Refert Drusius Epist.* 42.

2. Because the name *King* was render'd contemptible and odious to the *Romans* by the Pride and Ambition of the haughty *Tarquins*, who under that Title had swayed the *Roman* Scepter, after whose deaths the *Romans* chose

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to ſtile their Supream Governour *Ceſar* or Emperor rather than King, which yet the Apoſtle here makes uſe of. And tho' (as ſome have probably conjectured) *Nero* was then Emperor, who was not only a greater diſparagement to the Regal Office than ever either of the *Tarquins* was; but even (*Humani Generis dedecus*) the reproach of Humane Nature; yet doth St. *Peter* vote him to be the Object of Honour, and that too under the Title of King, thereby intimating, that the perſonal miſcarriages of thoſe that are in Authority, do no ways cancel the Obligation of Subjects to reverence their Office. Neither doth Chriſtianity allow its Profeſſors, upon any ſuch pretences, to be remiſs in their Duty towards their Lawful Governours.

And that the Apoſtle, after he had exhorted theſe Chriſtians *to honour all Men*, which includes Kings as well as Subjects ſhould yet in the cloſe of the ſame verſe enjoyn them to *Honour the King* in particular, will appear to be no ways abſurd, or very impertinent, if we conſider,

1. That it is an uſual method with Authors, after they have mentioned the *Genus*, to inſtance in ſome *Species*, as by variety of Examples might be ſhewn you (*c*.)

(*c*) *Vide* the Preface to Pſal. 18. and 1 King. 11. 1.

2. If we conſider the great Eminency and Excellency of Kings above other Men. So that in explained Terms we may ſuppoſe the Apoſtle thus beſpeaking them, the variety of buſineſs, the frequent and familiar converſe that you may have with Men that are your Equals or Inferiours, may through Satan's watchfulneſs and diligence, and your weakneſs and negligence occaſion a failure in that duty and proper reſpect you owe unto them: And though I may not excuſe you in this, yet I intreat you highly to eſteem and reverence the Supream Magiſtrate. Take heed that you

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are moſt juſtly charged with any indecent and diſreſpectful behaviour towards him; but ſee that ye

Honour the King.

To promote the practice of which ſeaſonable Duty is my preſent deſign, and ſhall by God's aſſiſtance be my utmoſt Endeavour: In order whereto I ſhall ſhew,

1. What Obligations are lain on Chriſtians to honour Kings in general.

2. What ſpecial Engagements we have to honour King *William* in particular.

3. What the Import of this Duty is, and then conclude,

4. With ſome Inferences.

1. As for the Obligations which are lain upon Chriſtians to honour Kings in general, they are ſuch as theſe.

Firſt; 'Tis the Command of God, who by vertue of his Soveraignty over us hath an unalienable Title to our Obedience, and may enact what Laws he pleaſeth, and we are obliged to obſerve them by the ſubmiſſions we owe him as He is the Rightful Lord of the Univerſe; and he it is that hath commanded all Chriſtians to honour the King: From hence it is the Apoſtle concludes the neceſſity of Chriſtians Subjection to Government, which is part of that Honour we are required to yield unto Kings; *Rom.* 13. 5. *Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for Conſcience ſake, q. d.* it is neceſſary to be ſubject not only for avoiding the anger of the provoked Prince, and thoſe Civil Puniſhments which he hath power to inflict on ſuch Offenders; but alſo for the ſake of a good Conſcience in regard of the Command of God, which obligeth us to be ſubject.

Solomon tells us, that *whoſo mocketh the poor, reproacheth his Maker*; (*d*) and can he then that diſhonoureth the King be innocent?

(*d*) Prov. 17. 5

Secondly; As we have the Command of God to oblige us, ſo we have the Example of Chriſt to induce us to the practice of this Duty, who not only bad his Diſciples and Followers to *give unto* Cæſar *the things that were* Cæſar's, but was at the Expence of a Miracle to defray his own and his Diſciple *Peter*'s Tax: (*e*) Surely if any one could have juſtly pleaded an exemption from being made ſubject to Authority, he that was Heir and Lord of all things, the only begotten Son of the King Everlaſting, had thoſe advantages of making his Plea good in the caſe, as none beſides him ever had; but having taken upon him the form of a Servant, he renounceth all pretenſions of being exempted, and ſubmitted to every Ordinance of Man for the Lord's ſake. Tho' as he was God he could have commanded all the Kings and Emperors of the World from their Thrones to have done him Homage, by licking off the duſt from his feet; yet as he was Man he ſubmits to them, and pays a dutiful reſpect to their Authority; leaving his Example as a Pattern for their Imitation, who ſhould believe in his Name; for *he that ſaith he abideth in him, ought himſelf alſo to walk even as he walked* (*f*.)

(*e*) Mat. 17. 25

(*f*) 1 Joh. 2. 6.

Thirdly; The faithful diſcharge of this Duty will gain credit to Religion, and reflect an honour upon Chriſtianity. In all Ages ſince its firſt Plantation in the World, Chriſtianity hath been by its furious and unreaſonable Oppoſers traduced as being inconſiſtent with the Honour of Kings, and Happineſs of Kingdoms. The malicious Jews repreſented the innocent Author of it to *Pilate* as an Underminer of Government, and upon ſome Overture that *Pilate* had made of releaſing him, they began ſaucily

ſaucily to tax him with Diſloyalty too, telling him to his face, *If thou let this fellow go, thou art not Cæſar's friend* (g). Tho' Chriſt had declared that his Kingdom was not of this World, and had by his quiet and ſubmiſſive behaviour given ſuch convincing Teſtimonies of that honourable Eſteem he had of thoſe that were in Power. And the Apoſtles, who when they had occaſion to mention any thing to their followers of Governours, breathed out nothing but *Loyalty* to them; yet were cryed out againſt as Men that turned the World upſide down; the ſame accuſing Spirit hath reigned in ſucceeding Ages, nay raged to that degree in later Times, that the owning of Religion in its Power and Purity, hath been the ready way to gain the Repute of being a Rebel, and to profeſs Faith in Chriſt unfeignedly, according to ſome Mens interpretation of it, was but to promote a Faction in the State: But theſe buſie Reflections upon Religion (which have been as full of falſhood as malice) like a Pen over-laden with Ink, have let fall ſo large a blot on their Names which have made them as will never be wiped off whilſt ſuch a thing as Truth remains in the World. But could they have met with any thing in the practices of Chriſt, or of any of his ſincere followers, that had indeed been diſparaging to Government, Religion then would have loſt its Credit, and ſunk immediately, and never have been able to have lookt Kings in the face more; which yet it can do, and that too with an unbluſhing Innocence. 'Tis true indeed, many of its Profeſſors have been juſtly charged with very Diſloyal Practices, but then they have been ſuch as were either blinded with Ignorance, or painted with Hypocriſie; both which, notwithſtanding their Profeſſion, were as great ſtrangers to Religion, as ever they were to Loyalty; and if

(g) John 19. 12.

the Judge hath juſtly condemned them as Traytors to their King, Religion hath at the ſame time condemned them as Rebels to their God; and tho' thus it be, yet the beſotted and malicious World will not ſee it, nor own it, but will load Religion with the guilt of its Profeſſors Crimes, and from the Miſcarriages of ſome falſe Brethren, aſſert the guiltineſs of the whole Fraternity. As you have therefore any regard to the Honour of Religion, let your Practices be a confutation of their Calumnies; for, ſaith the Apoſtle, *verſe* 15. of this *Chapter*; *So is the will of God, that with well doing, i. e.* by fearing God, loving one another, honouring and obeying your Governours, *&c. ye may put to ſilence the ignorance of fooliſh men*; *q d.* If thus you do as becomes good Chriſtians and Loyal Subjects, your malicious Enemies will give over reproaching you, or elſe be forced to become the Heralds of their own Falſhood.

Fourthly; If we conſider the Relation that Kings ſtand in to their People, we ſhall find it to be ſuch as may juſtly challenge a reſpectful Affection, and dutiful Obſervance. If the Nation be the Body, the King is the Head: Now the Head is the Seat of Beauty, and the Center of all thoſe Charms which attract our admiration of the whole Body; there is the ſparkling Eye, and majeſtick Brow; there are the lovely Cheeks, where the ſilver Lilly and bluſhing Roſe do meet with mutual Embraces; there are the ſmiling Lips, and the enchanting Tongue in the Head; the nobleſt Enſigns of Honour are fixed here: The Victorious Conqueror placeth his Triumphant Garland, and the Puiſſant Monarch his gliſtering Diadem. Now if we muſt, as the Apoſtle exhorts, *Honour all men*, who are but Members of an inferiour Rank in the Body, then ſurely much more

more the King that is the Head and ſo much ſuperiour to all the reſt. Moreover, if the Kingdom be a Family, the King is the Father and Maſter of it. Hence we find God promiſeth his Church in Goſpel-times, that *Kings ſhall be her Nurſing Fathers* *h*); and doth not Honour then belong to a Father? and is not Reſpect due to a Maſter?

(*h*) Iſa. 49. 23.

Fifthly; The Honour which God hath beſtowed on Kings, obligeth us to honour them. That God hath honoured Kings will be evident, if we conſider,

1. That he hath lent them his own glorious Name to wear among their People; *Pſal.* 82. 6. *I have ſaid, ye are Gods, and all of you are Children of the Moſt High*; *q. d.* I have ennobled you with my own Name, and ſtampt the Image of my Superiority on you: And as Children are of Parents, ſo are ye my Copies and Images upon Earth.

2. From God they receive their Patent of Government; he gives them their Commiſſion to act in that high and noble ſphere of Honour. This our bleſſed Saviour intimates in the Anſwer he gave to *Pilate*, *Joh.* 19. 11. *Thou couldeſt* (ſaith he) *have no power at all againſt me, except it were given thee from above*; and in plainer terms we find it expreſſed. *Prov.* 8. 15, 16. *By me Kings reign, and Princes decree Juſtice. By me Princes rule and Nobles, even all the Judges of the Earth.* 'Tis God that gives to Kings both Power and Skill, Authority and Wiſdom to Rule and Govern their Subjects. Indeed the Apoſtle ſtiles Magiſtracy (Ἀνθρωπίνη κτίσις) Man's Creature or Ordinance, in *verſe* 13. of this *Chapter*, which may be ſo called either in reſpect of Man the Subject, by whom it is exerciſed, or Man the Object, about whom it is converſant; or Man the End, to whoſe Emolument it tendeth: Yet is it ſtill

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the Gift of God, who is the primary Author, and provident Ordainer of it. The particular Form and Conſtitution of Government is from Men, but the Inſtitution of Government in general is from God; and tho' it be true, the particular Manner of Government, rather by *Monarchs* than any other way, or by *Ariſtocracy* or *Democracy*, or any other mixt of theſe, is not determined by God, but is left to the choice of the Poople to determine; which when it is thus determined, is called Man's Ordinance; yet being ratified by God, it becomes God's Ordinance, and then it is not at the choice of the People whether they will be obedient to the Governours they have choſen yea or no, but they muſt be ſubject for the Lord's ſake, and what was at firſt their own choice, being now confirm'd by the Ordinance of God, becomes a punctual Duty, wherefore they muſt needs be ſubject for Conſcience ſake, and there's no avoiding of it; And *whoſoever reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive to themſelves damnation*; they may not only be juſtly condemned to be hanged, drawn and quartered as perfidious Traitors to the King, but ſhall be condemned to burn in Hell as Rebels to him who is the King of Kings.

Object. But what if a King after he hath been choſen by the People, will ſet up an *Arbitrary Government* amongſt them, and without any regard to the Conſtituted Laws of the Kingdom ſhould propoſe his own unlimitted Will to be the Rule of their Obedience; what if it ſhould come to a *Sic volo ſic jubeo, &c.* muſt they needs then for Conſcience ſake ſubmit?

Anſw *Arbitrary Government* is meer non-ſenſe, a very contradiction in Terms, and if you will make any ſenſe of *Arbitrary*, you muſt put *Confuſion* to it: For Government

ment neceſſarily ſuppoſes ſome Stated Laws, which are to be not only the Rule of the Peoples Obedience, but the Meaſure alſo of the Prince's Power to command and govern the People; and as in caſe of the Subjects diſobedience the Law condemns them as *Traitors*, and inveſts the Prince with a Power to puniſh them as ſuch; ſo in caſe the Prince's Power grows exorbitant, and forceth its way thro' all thoſe reſtraints which the Law hath lain upon it, the Law condemns him as a *Tyrant*, and obliges the People to reſpect him no otherwiſe than as one who hath *Abdicated* the Government, and left the Throne *Vacant*. This Doctrine is ſo plainly taught us in the Preface to our King's Coronation, I mean the Mutual Stipulation between Prince and People, and ſo pertinently applied in the late Revolution, that I can ſee no danger, neither have I any doubt in the aſſerting of it. To *give unto* Cæſar *the things that are* Cæſar's, is certainly the indiſpenſible Duty of every Chriſtian Subject; but it muſt firſt be proved that Arbitrary power is *Cæſar's*, before we are obliged to aſcribe it to him. If this be one of the many things that are *Cæſar's*, how came he by it? what, was it bred with him in the Womb? ſurely 'tis too bulky a thing to be contain'd in ſo narrow a compaſs; what then? hath he ſince receiv'd it? from whom I pray? it muſt be either from God or the People; not from the People, for all Govern-

For the ſake of thoſe who are unacquainted with the Manner of this Stipulation, I have here tranſcribed the Form that was uſed at the Coronation of K. *Edward* the Sixth, ſo far as it relates to my preſent purpoſe.

The *A B.* of *Cantebury* ſhall ſhew the King to the People at four parts of a great Stage to be made for the King, and ſhall ſay on this wiſe:

Sirs, Here I preſent K. *Edward*, *&c.* whoſe Conſecration, Enunction and Coronation is appointed by all the Nobles and Peers of this Land, to be this day; will you ſerve at this time, and give your good Wills and Aſſents to the ſame Conſecration, Enunction and Coronation, as by your duty of Allegiance you be bound to do?

The People do anſwer, Yea, yea, yea, and cry, King *Edward*, King *Edward*, King *Edward*.

This done, other Ceremonies intervening, and the King being placed before the Altar, the Arch-Biſhop ſhall aſk him with a loud and diſtinct Voice in manner and form following.

Will ye grant to keep to the People of *England*, and other your Realms and

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Dominions, the Laws and Liberties of this Realm, and other your Realms and Dominions.

I grant, and promiſe.

You ſhall keep to your ſtrength and power to the Church of God, and to all the People holy Peace and Concord.

I ſhall keep.

You ſhall make to be done after your ſtrength and power, equal and rightful Juſtice in all your Dooms and Judgments with Mercy and Troth.

I ſhall do.

Do ye grant to make no New Laws, but ſuch as ſhall be to the Honour and Glory of God, and to the good of the Common-wealth, and that the ſame ſhall be made by the Conſent of your People, as hath been accuſtomed?

I grant and promiſe.

Then ſhall the King make a ſolemn Oath upon the Sacrament laid upon the Altar, in the ſight of all the People, to obſerve the premiſes, and laying his hand again on the Book, ſhall ſay,

The things which I have before promiſed, I ſhall obſerve and keep, ſo God help me, and theſe holy Evangeliſts by me bodily touched upon this holy Altar.

After which, and the performance of other Ceremonies, all the Peers of the Realm, and Biſhops, holding up their hands, ſhall make unto him Homage, as followeth.

I. N. become your Liege-man of Lief and Limne, and of Earthly Worſhip, and Faith and Troth I ſhall bear unto you againſt all manner of Folks, as I am bound by my Allegiance, and by the Laws and Statutes of this Realm; ſo help us God, and All-hallows.

And then every one ſhall kiſs the King's left Cheek, which done, all there holding up their hands together in token of their fidelity, ſhall with one voice on their knees ſay, We offer to ſuſtain and defend you and your Crown with our Lives, Lands and Goods, againſt all the World, and with one Voice to cry, God ſave K. *E.* which the People ſhall cry accordingly. After which the King departs home Crowned. *Vid. Prynne* Signal Loyalty, part 2. pag. 250.

ment was deſigned for the protection and ſecurity of Natural Rights and Priviledges, but Arbitrary Power lays the Ax to the root of them; ſo that the People are bound by a ſenior and ſuperiour Law of Nature, *viz.* the Law of Self-preſervation, to oppoſe and reſiſt it. It could not be from God neither, that he received it, for this were to ſuppoſe, that God hath dealt more favourably with Brute Beaſts, than he hath dealt with Men; for the Dominion that God hath granted to Man over Beaſts, is not Arbitrary, but hath bounds and limits ſet it by a Law, even the Law of Mercy; and therefore we find the Wiſe-man makes Mercy and Cruelty towards Beaſts to be the diſtinguiſhing Marks of a good Man and a bad Man: *A righteous man* (ſaith he) *regardeth the life of his Beaſt, but the tender mercies of the wicked are cruel, Prov.* 2. 10. Beſides, God himſelf conſidered as Rector and Governour of the Rational World, hath condeſcended to make thoſe Laws which he hath given us for the Meaſure of our Obedience

to him to be alſo the Meaſure of his Power and Will in the Government of us; therefore ſurely he would never give to *Cæſar* a larger Dominion over his People than what he Aſſumed to himſelf. In ſhort, whoever they are that make an Unlimitted Power in Governing to be one of *Cæſar*'s things, inſtead of honouring of him, as it may be they think they do, they do extreamly diſparage him, and by their thus exalting him above God, they place him in the room of that *Man of Sin*, whom the Lord ſhall conſume with the Spirit of his Mouth, and deſtroy with the brightneſs of his Coming. God indeed hath honoured *Cæſar*, by granting him a Commiſſion to Rule and Govern according to the Laws of that Community over which he præſides, and as ſuch an one we ought to honour him.

3. God hath honoured Kings by granting them a Power to act as his Repreſentatives; *Deut.* 1. 17. *Ye ſhall not reſpect perſons in Judgment, but you ſhall hear the ſmall as well as the great; you ſhall not be afraid of the face of Man, for the Judgment is Gods*; *i. e.* it is paſſed in the Name of God, and by Commiſſion from him by you, as repreſenting his Perſon, and doing his Work. Hence the Wiſe-man calls the place of Judgment, the *place of the Holy* (*l*) Kings are related to God as his Vicegerents, as the Miniſters of his Kingdom, and the main Inſtruments of his Providence, whereby he conveighs his Favours, and diſpenſeth his Juſtice to Mankind, rewarding the good and virtuous, and puniſhing the bad and vicious: *For* (ſaith the Apoſtle) *he is the Miniſter of God to thee for good: But if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is*

(*l*) Eccleſ. 8. 10. *Vid.* Biſhop *Patrick in loc.*

the

the Miniſter of God, a Revenger to execute Wrath upon him that doth evil (l).

(l) Rom. 13. 4.

4. God honoureth them by taking them into his ſpecial care, and placing them under his peculiar Protection. The heighth of their Station expoſes them to more and greater dangers and diſaſters than other men are expoſed to; whilſt Subjects like low-ſtatured Shrubs abide ſecure under the ſhelter of their own Humility. Kings ſtand as lofty Towers, moſt obnoxious to the Storms and Tempeſts of Fortune; and ſuch oftentimes is the force of their open Enemies abroad, and the Treachery of ſecret Enemies which lye lurking at home, that no Humane Providence can ſufficiently guard and ſecure them to them; therefore the ever-vigilant *Keeper of Iſrael* hath a ſpecial regard, and of them doth he take a more than ordinary care; for *he giveth great deliverance to his King, and ſheweth mercy to his Anointed (m).* Now what ſhall be done to the Man whom God delighteth thus to honour? judge ye.

(m) Pſal. 18. 50.

5. Such are the Cares and Pains that attend their Government, and ſo great and many are the Advantages which accrew to us thereby, as do highly oblige us to honour them. We that have but little Families to manage, find ſuch variety of matter to buſie our thoughts about, and have ſo many affairs to tranſact every day, which ſo tire and weary us, that we are often ready to wiſh, would God it were Evening; and though feet, and hands, and heart, and all are engaged, yet we can ſeldom accompliſh our deſires of having things in that order we aim at. But what then muſt the caſe and condition of a King

King be, who hath a whole Kingdom to manage and take care of? what a toilſom and laborious life muſt he lead, on whoſe vigilancy and induſtry the Proſperity and Happineſs of ſo many doth depend? Should Kings but remit their care, and ſuperſede their diligence in Governing, how quickly would Subjects feel the miſchievous conſequences of it? what ſudden breaches would there be made in the Order and Peace of the Kingdom? how would Rapine and Violence abound? and in what continual fears would Men live in of being wronged and injured? Take Government out of the World, and you take the Sun out of the Firmament, and leave it no more a κόσμος, a beautiful Structure, but a χάος, a heap of Confuſion. It is remarked of one of the moſt Tragical Villanies that ever was acted in *Iſrael*, that it was done *when there was no King in Iſrael* (*n.*) And I tell you, he muſt be worſe than a *Nero*, whoſe Government is leſs advantagious to a People than Anarchy; for even wicked Governours, though by their Lewdneſs they may be injurious to ſome particular Subjects, yet by their Adminiſtration of Government they are beneficial to the whole; by it the Publick Peace is preſerved, the guilty are puniſhed, the innocent are protected, and good Men many times have been reſcued from the power and malice of wicked Men, even by the means of wicked Kings.

(*n*) Judg. 19. 1.

That great Apoſtle St. *Paul*, by the Authority of the *Roman* Magiſtrate, was defended from the violent Fury of the inveterate *Jews*, who had bound themſelves by an Oath not to eat any common food until they had glutted their Revenge with his Blood;

and when they had plotted a way how to ſeize him, even in the Arms of that inferiour Power that had embraced him, he, upon the diſcovery of it, to gain the advantage of a more ſecure protection, appeals to *Nero* himſelf, who, as bad as he was, ſaved his life, and ſet him at liberty.

6. For Subjects to honour their King, will be a means to animate his Diligence, and invigorate his Endeavours in the Adminiſtration of Government. The wiſe Creator hath originally implanted in the Nature of Man an Appetite of Honour, which is exceeding uſeful to promote not only the Private, but alſo the Publick Good of Mankind: This is an engagement to Juſtice and Honeſty, and a powerful reſtraint from Oppreſſion and Tyranny; this excites the Induſtry, and kindles the Courage of Men, and is indeed the ſource of all thoſe actions that are noble and generous; ſtarve but this Appetite in Men, and you will then make way for a drouzy Sloth, and a lazy Idleneſs to over-ſpread the World: But may it be ſupplied with convenient food, what Task can be too hard and difficult? what Enterprize ſo uneaſie and dangerous, which Men in the ſtrength of it will not boldly attempt? Gratifie but this deſire, and you will make the ſtudious Scholar to paſs his ſleepleſs Nights with a chearful Vigilancy; this will make the valiant Souldier to ſay among the Trumpets, Ah ha, and go on rejoycing to meet his Armed Foe. In ſhort, honour the King and you will reconcile him to the macerating Cares of the Crown, and make all the diſturbing buſineſs of Government a pleaſure to him; then the Proſperity and Happineſs of his Subjects will be

be the mark at which he will level all his deſigns, and the great end of all his utmoſt endeavours. For theſe Reaſons ought Subjects to

Honour the King.

I come now to ſhew what our Engagements are to honour our Gracious King *William* in particular: And here my Brethren, though I am fully ſatisfied of your Loyalty to his Majeſty, yet there are, and have been great Evidences both in City and Countrey of a Male-contented Party, who as they ſeem to have little of the Fear of God before their Eyes, ſo they ſeem greatly to derogate from that Honour which is juſtly due to King *William*, whom in deriſion they ſtile our *Holland King*: But let that Murmuring Tribe know, that we are not aſhamed to honour him by what Names or Titles ſoever they are pleaſed to diſtinguiſh or diſgrace him; and if their diſloyal Prejudices had not carried them beyond the poſſibility of a Conviction, let them know how reaſonable a thing it would be for them to joyn with us in the chearful performance of this Duty, by propoſing theſe following Quæries to them.

1 *Q.* Is not that King worthy of Honour, who when we were in the extreameſt danger of being ruin'd and undone, ſtake't his Life, his Fortunes, his All, to reſcue and ſave us? What a fearful caſe were we in, when he firſt entred upon his Expedition? Did not the State cry out, Arbitrary Power hath entred our Threſhold? And did not the Church reſpond, Popery follows it cloſe at the heels? And what

what had our condition been long ere this time, had not our preſent King confronted it in the Entry? Had not our Religion been Idolatry, our Government Tyranny, and our Liberty been turned into Slavery, and all of us have been involved in Blood & Confuſion? From all which dangers, by means (under God) of our now Crowned Soveraign, were we delivered; in which Attempt the Diſcouragements were ſo many and great, that none but a Courage Brave like his could have encountred them. How great the dangers of the Sea were at that ſeaſon which he expoſed himſelf and Army to, there's none of you ſurely have ſuch ſlippery memories, as not to remember; and when God had conducted this our *Moſes* through the tumvltuous Waves of the Raging Ocean, and ſet him ſafe on the Shore of our Diſtreſſed Iſland, how long was it before many of the Great Ones could find in their hearts to bid him welcom? as if the Delive-they had ſo earneſtly ſolicited, and ſo long groaned after, had too early anticipated their Expectations; and after this, what a frightful Army was there to oppoſe him in his March; all which could not give check to his Reſolutions, but on he goes to the joy and rejoycing of all True Proteſtants, until he had obliged the Arbitrary Prince actually to Abdicate the Government, and to leave the Throne Vavant, which he had done vertually before, whereby room was made for him to ſit down, whoſe Zeal for the Proteſtant Religion, and hearty Concern for reſcuing of us poor Engliſh-men from the miſery and danger of Popery and Slavery, together with the Conſent of the Nation, gave him a Juſt and Rightful Title to it; and ſhall we now after all the good Offices he hath done for us, refuſe to honour him?

him? what Monſters of Ingratitude muſt we then appear to be? and to our laſting Reproach may our King then ſay of us, as that Brave Admiral *Themiſtocles* did of the Ingrateful Athenians, of whoſe Preſervation and Safety he had been ſo eminently inſtrumental: "They (ſaid *Themiſtocles*) do not re-"ſpect nor honour me, but when they were in dan-"ger they ſheltered themſelves under me, as they "do in ſtormy foul Weather under a plane Tree; "and when they have fair Weather again, they "pull off its Leaves and Fruit, and cut down its "faireſt Branches (*o.*)

(*o*) *Plutarch in vita. Themiſt.*

2 *Q.* Ought we not to make honourable mention of that King, who when he was choſen by the general Conſent of the Nation to ſway the Engliſh Scepter, immediately conſents that ſo conſiderable a part of his Revenue as the Hearth-Money was, ſhould be taken from the Crown, thereby giving an early Teſtimony to his Subjects of his readineſs to make them great, though it were by emptying his own Exchequer; and ſo they may but increaſe, he is contented that That ſhould decreaſe; and if any ſhould be ſo unreaſonable as to derogate from that Honour which is due to him upon this account, by replying that he hath loaded us with a heavier Burthen of Taxes ſince, I ſhall have occaſion by and by to ſay enough (I hope) to ſilence them.

3 *Q.* Is not that King meritorious of Honour, who prefers the Peace and Safety of his Subjects before his own Eaſe and Security? Yet ſo hath our Gracious King *William* done; to uſe *Seneca*'s phraſe, *omnium ſomnos illius vigilantia, &c.* He wakes that others may

may ſleep, he labours that others may reſt: Witneſs his Expedition into *Ireland*; how bold and active was he in his own Perſon to ſubdue the Bloody Rebels there? What an unactive and uſeleſs thing was our Army then, until he, like a vigorous Soul. came to animate it? How hath he of late endured the fateague of the Field in *Flanders*, whilſt any of his Subjects had the liberty and opportunity of feaſting and carreſſing their Friends in ſecurity at home? Which of the meaneſt of his Souldiers ſtared ſo many dreadful dangers in the face with that undaunted Courage as he did? And though he did not indeed *put the* (too numerous) *Armies of the Aliens to flight*, yet do his very Enemies teſtifie that he *was valiant in Fight.*

4 *Q.* Ought we not highly to eſteem and honour that King who is a Friend to Religion, and an Enemy to Prophaneneſs, a Terror to evil doers, and a Praiſe to thoſe that do well? Thoſe indeed that do not fear God, will not be very ready to give honour to ſuch a King; but certainly thoſe who have any Awe of God upon them, or any Love for Religion, will moſt readily do it. Now how much King *William* doth regret the abounding Prophaneneſs and Debauchery of this Land, the Letter which he wrote to the Biſhops to be communicated to their Clergy may convince us; which if it hath not had that happy Influence on the Nation that he deſigned, is not His Majeſties fault, but theirs who have been ſo far from purſuing thoſe proper Methods which are there propoſed to them, that they have not vouchſafed it a peruſal; at whoſe doors, for ought I know, the greateſt part of thoſe Debaucheries that are now ſo rife amongſt

amongſt us may juſtly be charged. This *Royal Letter* hath ſince been ſeconded in the King's Abſence with his Virtuous Conſort our Gracious *Queen Mary*'s ſtrict charge to the Juſtices of Peace, to ſee that thoſe Laws made againſt Prophaneneſs, be carefully put in Execution. And what a Friend to Religion our King is, the ſpecial regard which he hath had to the tender Conſciences of his Subjects, doth abundantly teſtifie. How readily did he joyn Iſſue with his *Parliament*, (God bleſs them) to baniſh that Spirit of Perſecution which had ſo long infeſted our Coaſts? Who have now wip't off all thoſe Aſperſions of Faction and Rebellion that were once caſt upon theſe our Religious Aſſemblies, and have made it as honourable for us to Worſhip our God in a low Cottage, as in a lofty Cathedral. And whilſt poor Diſtreſſed Diſſenters are thus happily relieved, the Eſtabliſhed Church hath no juſt cauſe of Complaint neither, who under His Majeſties Government hath all her Rights and Priviledges ſecured to her, hath all her vacant Sees ſupplied with Biſhops, who are ſo venerable for their Learning, ſo exemplary for Piety, and ſo lovely for their Moderation, that if ever yet the Engliſh Hierarchy appeared in its Meridian Brightneſs, now's the time. To conclude this Head from what hath been ſaid, and appears to be ſo plainly matter of fact, it is but reaſonable for us to infer, that to honour King *William* is our indiſpenſible Duty, and that thoſe who after all this do refuſe it, are indeed Bankrupts both in their Religion and Loyalty too. I proceed now to the next thing I promiſed, which was;

3. To ſhew what the import of this Duty is; and here it hath been obſerved, that though *Glory*,

Praiſe and Honour are uſually taken all in one ſenſe, yet they differ.

Δόξα. *Glory* is in Opinion, as the word in the Greek alſo ſignifies, and is that reverend Eſteem and good Opinion we have of Perſons, when we account Men Virtuous.

Ἔπαινος. *Praiſe* is in words, when in our diſcourſes we make honourable mention of others for their Virtues.

Τιμὴ. *Honour* comprehends both, and is a teſtification of the good Opinion we have of others Merits, Worth and Excellency, and commending them by our reſpectful carriage and deportments towards them. In ſhort, *Honor eſt officij debiti perſolutio*, it is our carrying our ſelves in thought, ſpeech and behaviour towards all according to the Places and Stations they are in: So that to honour the King, is to think and ſpeak of him, and to carry our ſelves towards him in all our actions as becomes Subjects; and this Religion enjoyns us.

1. As to our Thoughts we ought not to have a low and depretiating Eſteem of the King, but to rate him in our Judgment as a Perſon that is Sacred. Hence 'tis that the Civilians do place Treaſon under the Title of Sacriledge (*p*), as being Crimes of the ſame affinity, as *Genus* and *Species* are to each other. *Solomon* adviſeth *not to curſe the King, no not in thy thought; and curſe not the Rich in thy Bed-chamber, for a Bird of the Air ſhall carry the voice, and that which hath wings ſhall tell the matter* (*q*). (*A Bird of the Air ſhall carry the voice*: This, ſay ſome, is an hyperbolical expreſſion,

(*p*) *Ut obſervat Tayus in Eccleſ.*

(*q*) Eccleſ. 10. 20.

expreſſion, like that in common ſpeech, when we ſay, *The Walls that are conſcious to what you ſpeak will diſcover it.* By *that which hath wings*) the *Chaldee Paraphraſe*, and many of the *Hebrews* too, underſtand the Angels, and ſome of them think that among the Angels, the Evil ones are meant, and then the ſenſe may be this, that the Devil, who ſuggeſts thoſe thoughts to you, which detract from the King, will by ſome means or other prevail upon you to make your thoughts too publick, either by words or actions, as that the King may have notice of it.

2. We ought to be cautious in our words, that we ſpeak nothing that may reflect diſparagement on the King. This God chargeth his People to beware of: *Thou ſhalt not* (ſaith he) *revile the Gods, nor curſe the Ruler of thy People* (*r*). And we find that Saint *Jude*, when he exhorts thoſe to whom he writes, to contend earneſtly for the Faith that was once delivered to the Saints, cautions them againſt thoſe that *deſpiſe Dominion, and ſpeak evil of Dignities*, as being oppoſers of the Faith (*s*).

(*r*) Exod. 22. 28.

(*s*) Jude 8.

3. As for the Honour we are obliged to give unto the King in our practices, it includes theſe things.

1. A ready Obedience to his Laws ſo far as they have no repugnancy to the Laws of God; otherwiſe *whether it be better to obey God or Man judge ye.* When the King's Laws are ſuch as are warranted by the Laws of God, diſobedience to them is a diſhonour to the King, and the Language of ſuch Mens practice is, that the King's Laws are ſuch inconſiderable & impertinent things, as that they are not worthy to be

 regarded.

regarded. And though Swearers, Drunkards and Sabbath-breakers dare not utter it in words, yet their practices do declare as much; and let such Men know (whoever they are, and whatever pretensions to Loyalty they make, yet) they are Rebels to the King: For,

2. Honouring of the King doth include an Awful Fear of God, and a due Regard to the Practices of Religion. *Righteousness* (saith the Wise-man) *exalteth a Nation, but Sin is a reproach to any People* (t). Now the Glory of a Nation, and the Honour of the King are connected and knit together at such a rate, as that there is no separating of them; and what heightens or depresseth the one, hath the same Influence on the other.

(t) Prov. 14. 34.

3. It implies Charity and Love one towards another. For Subjects to live in Strife and Contention, being hateful to, and hating of one another, argues either the King's weakness, or their wickedness; both which reflect dishonour on the King. The great end of Government is to maintain and promote Peace and Order in the World, and to frustrate this, is to cast the greatest *Odium* upon it that can be. How various are the Methods and Instruments which Princes make use of to further and promote the Peace and Quiet of their Subjects, and to secure them from the Rage and Violence of those who would molest and disturb them from abroad? For this end Counsellors are employed, Parliaments are called, Embassadors are dispatcht, Confederacies are made, Armies are raised, *&c.* Now for Subjects in the mean while to raise Domestick Disturbances, and to fall out among themselves at home, and

and that too, about things wherein it may be both Parties are miſtaken, is certainly a very bad ſign of Loyalty, and argues them to be very defective in that Duty which my Text enjoyns them. When Subjects ſtand thus like angry Catts ſpitting at each other, ſome of their ſparkling ſpittle will flie into the face of Majeſty it ſelf, do what they can. And therefore our Apoſtle (as *Marlorat* hath well obſerved on the place) in order to a regular and perpetual performance of this Duty, exhorts us firſt to *love the Brotherhood, and to fear God*, thereby intimating that the Fear of God, and Love to our Neighbour, is the proper ſource from whence that Honour which is due to the King doth proceed.

4. If we would acquit our ſelves with a good Conſcience in the performance of this Duty, we muſt readily and chearfully pay thoſe Taxes which are lain upon us. St. *Paul* we find repreſents Tribute as not only due to the Higher Powers, but due to them as Miniſters of God, and as a Teſtimony of our Subjection to them: *For* (ſaith he) *for this cauſe pay you Tribute alſo; for they are God's Miniſters attending continually upon this very thing*; *i. e.* in token or in teſtimony of that Subjection we owe to Magiſtrates, we pay Tribute: So that our payment of Taxes is not only a due recompence for their great care and induſtry in the management of Affairs for the Publick Intereſt, but is a demonſtration of our ready Subjection to them, and of that Honour we owe them.

Object. *But what, muſt we beggar our ſelves and Families to honour the King? If things go on at this rate, the King muſt take all for ought we ſee.*

Anſw.

Anſw. I muſt confeſs Taxes of late have been very great, and it may be I my ſelf have felt the heavineſs of the burthen as much, if not more than the moſt of my Neighbours; yet when I conſider the preſent Exigencies of the State, and how great the danger is that we are in from that Potent and Inſulting Enemy of our Religion, Peace and Liberty in *France*, I bleſs God I am ſo far from repining at what I have paid, that I cannot look with more chearfulneſs or ſatiſfaction upon any Money that I ever yet expended, than I can upon that; and I entreat you my Brethren, to take heed of making your ſelves uneaſie under thoſe Taxes that are or may be laid upon you in ſo juſt a caſe, leſt you provoke God to lay a heavier Burthen upon you, than either you or your Fore-fathers in this Land have ever yet felt, even the Oppreſſing weight of a *French* Tyrants Fury, whoſe little Finger will be more unſupportable to you than King *William*'s Loyns. 'Tis hard parting indeed with a right Hand, or a right Eye; but yet it were much better to do that, than that the whole Body ſhould periſh. Think Sirs, I beſeech you, what a poor thing Money is, compared with Religion, Liberty and Lives; all which are in great hazard unleſs we now ſtretch our Purſes, and that to the purpoſe too. It is ſtoried of the *Romans*, that in the time of the ſecond Punic War, their Treaſury being exhauſted, ſo that there was not a ſufficiency left to defray the Charges of their Divine Services, the Money-Farmers went to the Cenſors, and proffered to lett out their Money with the ſame freedom, as if Money had abounded in the City, and required not a Farthing Intereſt till the War was over; the common

mon ſort of People brought what Gold and Silver they had voluntarily, and even the little Children (who are naturally tenacious of their Bravery) brought their Juvenile Ornaments, ſuch as their Purple Coats, and Golden Hearts, and offered them to help forward the Safety of their Countrey: In the Camp it ſelf the Officers deſired not any Pay; and though ſome were exempted from the payment of Taxes by the Senate's Decree, yet would they not take the advantage of it (u); much leſs would they fraudulently ſwear themſelves off when juſtly Taxed. For ſhame, Sirs, let not your Chriſtian Generoſity be out-done by this Heathen Bravery, leſt the ſleeping Duſt of theſe Noble *Romans* rouze from their ſcattered Urns and congregate into a Cloud of Witneſſes againſt you. If Sirs it be true, that *in neceſſariis non eſt deliberandum*, then I am ſure here is no room for diſputing, but you muſt Down with your Duſt, or your Duſt and you muſt down together.

(u) *Valer. Max. lib. 5. cap. 6.*

5. To honour the King implies a conſtant and hearty remembrance of him in our Prayers to God. Kings above all Men, do both ſtand in need of, and deſerve a remembrance in our Prayers. St. *Paul*, who had the Care of the Churches upon him, cries out, *Who is ſufficient for theſe things?* and beſpeaks the Prayers of his Fellow-Chriſtians for him: *Brethren* (ſaith he) *pray for us, that the Word of the Lord may have free courſe and be glorified* (x). What then may Kings ſay, who have the Care both of Church and State upon them? And how great are our Obligations to pray for them, upon whoſe careful and wiſe Conduct the Proſperity of Religion, and the Peace of the Kingdom doth ſo much depend? God hath commanded

(x) 1 Theſ. 3. 1.

us

us to pray for all Men, and particularly for thoſe whom we are intereſted in. Now, do we remember the meaneſt of our Benefactors and Friends, and forget our King? what is this but to diſhonour him by placing him ſo much beneath them as we do, when we remember them, and forget him? The Apoſtle exhorts that firſt of all, all kinds of Devotion ſhould be offered to God; as for all Men generally, ſo particularly for Kings and Magiſtrates; *I exhort therefore* (ſaith he) *that firſt of all ſupplications, prayers, interceſſions and giving of thanks be made for all men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godlineſe and honeſty* (x): So that we are to remember him in all the parts of prayer: As,

(x) 1 Tim. 2. 1, 2.

Δεήσεις. 1. In our deprecations for averting of Evil from him: We are obliged to pray that God would protect, ſecure and defend him from open Violence and ſecret Treacheries.

Προσευχαὶ. 2. In our Petitions for obtaining good things for him: And thus the Primitive Chriſtians (as *Tertullian* aſſures us) did remember the Heathen Emperors praying *that God would grant them Long Life, a ſecure Reign, ſafe Families, valiant Armies, Faithful Senators, Loyal People, a quiet World, and whatſoever they as Men and Emperours could wiſh*: And if they prayed ſo heartily for ſuch Governours, then ſurely we have a heighthened Obligation to pray as heartily for ours.

Ἐντεύξεις. 3. In our occaſional Interceſſions for needful and ſeaſonable Bleſſings to be conferr'd upon them; * which

* which to me by the way is an unanſwerable Argument againſt the Impoſing of a Form of Prayer to be uſed in this caſe without variation. There are indeed ſome things that we are obliged to beg of God for the King, which are conſiſtent enough with a Form: As for Inſtance, that God would ſtrengthen and defend him againſt his Enemies, that he would grant him in Health and Wealth long to live, *&c.* But then there are ſome Bleſſings which the Providence of God, and the State and Condition of the King muſt give us a warrant before we can lawfully ask them. I ſhall here inſtance in matter of fact; King *Charles* the Second was by Profeſſion a Proteſtant, and as ſuch in Charity we thought him to be, and therefore might lawfully pray that God would keep and ſtrengthen him in his True Worſhip and Fear; his Brother ſucceeds, and he profeſſeth himſelf to be a Papiſt, and as ſuch, was an Idolater, which render'd his State ſo different from his Predeceſſor, that no Proteſtant could with any ſhew of Devotion or Reaſon make the ſame prayer for him; and if they think it was but civility to honour the King, I think it was great Impiety ſo to mock God. If Popery be the True Religion, why did we write againſt it as Idolatry? but if it be Idolatry, with what confidence could any Proteſtant obſerve that Prayer to God for an Idolatrous Papiſt? For my own part, I muſt have changed my Prayer for ſuch a Prince, or elſe have changed my Religion, before I could have prayed it with a good Conſcience; and what our ſtiff *Nolumus mutare* Men can ſay in this caſe, I know not.

* This was not Preached but ſince added.

4. In our Thanſgivings, rendring hearty thanks and praiſe to God for all thoſe Bleſſings and Favours, Sal- Εὐχαριστία.

vation and Deliverances which he hath vouchſafed unto our King, which indeed is the proper work of this Day, wherein we are called upon by our Gracious King to joyn with him in offering the Sacrifice of praiſe to God, even the fruit of our Lips, giving thanks to his Name, who hath given great Salvation to our King, who covered his Head in the day of Battel, and maintained his Soul in Life amidſt ſo many thouſand Deaths and Dangers with which he was ſurrounded, who ſaved him from becoming a Prey to his numerous and Bloody Enemies; and once more in anſwer to our humble and earneſt Prayers, hath returned him to his Kingdom in ſafety. Oh that the joyful Praiſes both of King and People this day, may be offered up to God with ſuch ſincere and thankful hearts, as that it may not repent God of what he hath done for our King and Kingdom, but may ſtill continue to favour him and our Gracious Queen with his Protection, and may yet bleſs their Armies both by Sea and Land with Succeſs, that we, and all Their Majeſties Leige-Subjects may under their Government live peaceable and quiet Lives in all Godlineſs and Honeſty; and let every Loyal Subject ſay *Amen, Amen* I pray God.

I ſhall now ſhew you what Inferences may be made from this Doctrine, and ſo conclude.

Infer. 1. From what hath been ſaid we may infer, what a great Friend Religion is to Kings, and how greatly advantagious it is to Government. If Religion prevail in its Power and Purity in the Kingdoms of the World, what happy Lives might Kings then live! this would give a luſter to the Diadem, and make the Scepter awful; it would ſupport their Authority, and make

make their Kingdoms durable; this would raiſe them a Throne in the heart of every Subject, make every private Purſe a Royal Exchequer, and turn every Houſe into a King's Chappel.

Infer. 2. We may from hence infer alſo, how much 'tis the Duty and Intereſt of Kings and Governours, to take care of Religion; *One good turn* (they ſay) *deſerves another*; and if Religion be ſo careful of the Honour and Safety of Kings, ſurely Gratitude obligeth them not to let that ſuffer through their neglect and careleſneſs; and 'tis but reaſonable for them to ſhelter it under their Thrones, which are ſo much ſupported by it; and indeed if they ſtudied their own Intereſt, they would not ſuffer that to lie grieving in a poor and friendleſs condition, which is ſo faſt and faithful, and ſo every ways advantagious a Friend to them, which if they have not experienced, they may not blame Religion, but themſelves, who keep themſelves at ſo great a diſtance from it, and are ſo unacquainted with it. But bleſſed be God who hath cauſed Religion to find Favour in the Eyes of King *William* and Queen *Mary*, and that their hearty Love to it, and fervent Zeal for it, may daily be encreaſed, that ſo they may enjoy the comfortable Effects of it in this their Kingdom on Earth, and reap the bleſſed Fruits of it in that Everlaſting Kingdom of Glory above; *God of his Infinite Mercy grant for his Son Jeſus Chriſt his ſake, to whom with the Father*, &c.

FINIS.

PROPOSALS

For Mr. Clark's Supplement *to his* Annotations, (*now Published,*) *which both together make a Compleat Commentary on the Holy Scriptures: Being a Survey of the whole Bible.*

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